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581 behavior. Looks are a mere by-matter. The same holds for women. They like good workers for husbands (men must keep at the gardens); and as far as I could see, that is about all. I wonder if men should be decent (I doubt that looks are thought of much if at all), as long as they work. These people are way beneath any aesthetic stuff in love (but it may be there in its own way!).

836 They insist that there is not one case of
[848] a bastard in their memory. However, yesterday I got the impression that boys have a chance with, for example, widows sometimes. But evidently the girls just stay virgin. They hammer on this; it is and always was a one hundred per cent rule, and that a girl would try to fool on this is considered a terrific thought.

177 797 595 587 582 In the family the Catholics have tried to stop: (1) polygny (but this goes on), (2) levirate and sororate (but this goes on), (3) mother's brother's daughter marriage (they do this with more distant relatives in order to keep up the form). This is interesting.

789 753 [565] In regard to the nobility, I can get no reaction on ideas of magic power, and they say that even the Radja of Ende does not have any. They say that he is new anyway. He is just a big man from the Djari Djawa suku (but the radja must come from this, but I got the idea that Nggobe might get in too). I asked if maybe the mosa laki had any, and they said no. If they do not obey they just become angry, and it is better to stay on their good side as they control the land and they are the big men anyway. There is no magic punishment. Thus they are different even from Larantuka. The only things which have magic power are taboo places, for example, the rumah pemali, the grave-bone shrines, and the old ancestor places. Breaking such taboos can cause illness, and the

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584 whom they like. They always used and still use
178 intermediaries for the approach. There is never a chance for much acquaintance before marriage.

581 In marriage the main thing wanted is a good
276 worker, by both sexes. Secondly, they want good behavior and good nature. Looks are very unimportant for both. I notice this, and it may be a reason why betel mouths are of no consequence. But I do notice that the prettiest young women I see (the head guru's wife and the mandur's wife) do not use betel. Maybe they are beginning to think of their appearance a bit. I asked him if the men here think the guru's wife is pretty. He said not especially so. She happens to be a beauty. I said that in the United States she would be so regarded, and he seemed embarrassed at the whole talk. They evidently don't go into such questions very much if at all.

836 About ten to twenty-five per cent of the women here are not virgins at marriage, but he says, how can he tell? This is his guess. They do it in the dark. A girl can ruin her name in this fashion, but they do it secretly. If a bride is not a virgin, there is no fuss. He insisted that there is no special feeling about it, which seems a bit queer. He said that perhaps there is a bit more sex now, but he is very uncertain. About fifty per cent of the men are not virgins at marriage. There is not much sex with widows, mainly with those who are young girls. But there was a bit of talk about widows, and it seems that there are cases. If
● [818] a bastard is born, the mother looks for a husband. If she can't find a man who is willing to marry her, the children merely enter the girl's family. Cornelius[1] doesn't know of a case in Veol.

584 An adat wedding first involves an intermediary to sound out whether the marriage will be

[1] [i.e., the assistant--Analyst]